

go administering its own laws as to afford an asylum to a class universally proscribed, and refusing to allow the church to apply the only remedy deemed appropriate to this crying evil. It therefore yielded to the inevitable, but in a manner to preserve its own autonomy and independence."<sup>1</sup> "The truth is that, in regard both to the Holy Office and the index, Venice was never strong enough to maintain the independence which she voted."<sup>2</sup> In 1573 Paolo Veronese was summoned by the Holy Office to explain and justify his picture of the Supper, now in the Louvre. He had put in a man at arms, a greyhound, and other figures which the inquisitors thought irrelevant and unfit. He was ordered to change the picture within three months. He put Magdalen in the place of the greyhound.<sup>3</sup> It is impossible to make a definite statement of the results of the Venetian effort to resist the church system, but that such an effort was made in Italy is an important historical fact.

**268.** Use of the Inquisition for political and personal purposes. In spite of the religiosity of the age there were princes and factions which cared more for political power than for theological questions. When the power of the Inquisition was established many ecclesiastical and civil persons desired to employ its agency for their personal or party ends. Boniface VIII, in the bull *Unam Sanctam* laid down in full force the doctrine of papal supremacy and independence. Any one who resisted the power lodged by God in the church resisted God, unless, like the Manichseans, he believed in two principles, in which case he was a heretic. If the pope errs, he can be judged by God alone. There is no earthly appeal. "We say, declare, define, and pronounce, that it is necessary to salvation that every human creature be subjected to the Roman pontiff." "It was soon perceived that an accusation of heresy was a peculiarly easy and efficient method of attacking a political enemy."<sup>4</sup> John XXII, in his quarrel with Visconti, trumped up charges of heresy which won public opinion away from Visconti, disassociated his friends, and ruined him. Heresy and damnation were used to and fro, as interest dictated, and only for policy.<sup>5</sup> This is the extreme development of the action against dissenters in its third stage, the abuse of power for selfish purposes. "Heretic" became an epithet of immense power in factional quarrels, and the Inquisition was a weapon which any one could use who

could seize it. Hence effects on the mores were produced in an age when factions were numerous and their quarrels constant. In these cases, however, the selectional effect was only against the personal enemies of the powerful, and was not a societal effect at all.

269. We have distinguished four stages in the story of the attempt to establish religious uniformity under papal control in

<sup>1</sup> Lea, *Inquis.*, II, 250.  
162, 439.

<sup>8</sup> Yriarte, *Patriden de Venise*,

<sup>2</sup> Symonds, *Catholic Reaction* ^ I, 207. \* Lea, *Inquis.*, III,  
191-192, 238.

<sup>5</sup> *Ibid.*, 198. Collected cases in Fra Paolo Sarpi, *Delia Inquis.*  
*de Venezia*, Opere,  
IV, 24.